till all the varieties of the animal kingdom are formed—from
the simplest skin-bag in the ocean slime—through the mollusca,
the Crustacea and the vertibrates, upto the regal man him-
self—by far the most mysterious product of evolution, the
crown and glory of creation, who is conscious of his self-
hood, of his distinction from all the universe around him and
who is of a self-determining, self-estimating and self-directing
will and self-contained capacity of thought, saying to himself
<c! am I'|
Now, some philosophers, trying to get rid of the Will-
Power in the Universe on which the Rishis of the Upani ?hads
have laid so much stress, tell as that the laws of motion
impressed on all the molecules of matter as part of their
very nature at the beginning of all things could not but
work out as they have worked out. They say that they
can prove this of the simpler motions at the beginning, and
that it is only reasonable to believe that it is so right on to
the end. " Give us ", say they, *{<* those *thickenings* at certain
centres of the primeval, universal, glowing world-stuff and
we can show that the rotation and the sun-making and the
planet-making and the moon-making must

follow by the
primary laws of motion, and so the
Universe, even as it is,
could not help being evolved, if only you
give it time.
Suppose that unconscious matter is itself
endowed with
certain energies and forces which act
automatically without
the presence of will. Supposing all this is
granted, who or
what brought about the thickening of the
primeval glowing
world-stuff ? How did the evenness turn to
unevenness ?
We must huave some power there to start
the evolution.
Evenly spread fluid that had been lying
evenly spread from
all eternity—even supposing it had existed
from all eter-
nity, and had never been created,—could
not by sudden
spasm gather into knots and nuclei unless
some power other
than itself were applied to it. Push God
back and back,
if you will, but at the outset, for the first
start of the stu-